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A FOREIGN MISSIONS MAGAZINE

Reasonable Optimism

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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXIV JANUARY, 1919 No. 1

Look at the long list of the women missionaries who represent the Presbyterian Church in China! In the chronicle of their names in 1919 there are considerably over a hundred changes as compared with 1918. A copy of Woman's Work is sent each month to each of these women, and although complaints that they do not receive their copies still come to our office with discouraging frequency, yet there are a few thoughtful ones who write that they are receiving the magazine regularly. Now that the dove of peace flies where war's eagles were so lately swooping we may hope that irregular mails and censors' delays will soon be forgotten annoyances.

Of nine hundred Chinese students who recently went back from the United States to their own country only one hundred and twenty-five went as Christians. What a lost opportunity! An exchange reports that there are now studying in our colleges over five thousand Oriental young men and women, from China, Japan, Latin America, Armenia, East India, Chosen and the Philippines. May it not be that in the New Era, of which we now hear so much, some effective method may be planned by which the Church in this country will bring her message to these seekers for knowledge who are coming in ever-increasing numbers to her very doors!

How often the Editor regrets the inelasticity of her twenty-four monthly pages! Our work in this country and abroad grows so rapidly each year in size and complexity, organizations and events becoming more and more numerous all the time, that each year it becomes increasingly difficult to preserve the proper balance between the home and the foreign. While ostensibly firm and unyielding the Editor is in reality a mere mush of good nature, and would delight to allow each of the six Boards to run over its column of space in "Notes," to print full accounts of interesting meetings, detailed memorial resolutions, etc., besides giving all the societies and guilds and committees and federations as much space as they want for their needed publicity. But those twenty-four pages must be rigidly measured each month. Always there must be made the choice between what may be and what must be printed. And always it must be remembered that we are a *missionary magazine,* and that, important as is the running of the machinery at the home end, what the large part of our readers value most is what comes to us from our missionaries themselves.

Writing in *Asia,* Tyler Dennett says: "When I asked Professor Nitobé, of the Imperial University in Tokyo, to name the contribution which, in his estimation, Christianity had made to the East, he placed first the education of women." The author speaks of a feast in China where he was a guest with a number of prominent officials. These ate and drank for two and a half hours in the middle of the day, and then hurried off to a second feast to begin early in the evening. "China," he adds, "is being governed today by those overfed, polygamous, dissipated politicians, who live from feast to feast—but tomorrow? Do you think that the hundred and sixty thousand boys and girls now under in-

struction in mission schools, learning modern science, clean living and good sportsmanship, will then be content with things as they are?" No greater single step forward has been taken, towards the education of China's future mothers and leaders, than the establishment of Ginling College at Nanking. In each of the successive years of the College existence the attendance has doubled. The President says that the students who were at first a problem are now an inspiration. The faculty has grown to eleven. The denominations represented in the management are the Baptist, Methodist, Christian and Presbyterian. College girls in the United States are beginning to realize their Chinese comrades, Smith College is sending them a thousand dollars annually. As is customary in America, Ginling has had the usual college fire; as is also customary in America, the students were calm, courageous and efficient. It illustrates the swift growth of college loyalty to read that after the fire freshman essays alluded to "our dear old buildings" — though these buildings had been severely criticized in the first year of Ginling's existence!

A SIAM MISSIONARY, in going back to her work, writes that she would sail with a glad heart were it not for leaving her daughter. This burden is lightened by the fact that her daughter is to have a real home in this country while she is studying, with a family connection who will give her motherly love and care. In speaking gratefully of this the real mother adds:

"One of the hardest things for me to accept calmly is the way so many of the children of missionaries are just allowed to grow up with no home life and no one to give them a mother's loving care. It almost seems as if missionaries were compelled to choose between helping the heathen or bringing up their own children as Christian parents should do. I have often wondered why more people who have good homes do not open them to these poor homeless children. I can say this now when you know that I am not thinking of my daughter, but of the hundreds of other children who are without homes. Many missionaries have told me their heartaches about this matter, and I have known some missionary parents who have regretted that they had not given up their work for a few years to see their children through the years when they need parental care more than anything else. I do not think people at home quite realize what it all means."

SHERWOOD EDDY says: "Never was there a time when things looked so dark politically or so bright religiously, so dark for the government or so bright for the Christian Church in China as today. . . . It is our firm conviction that Jesus Christ and vital Christianity, diffused through a growing indigenous Chinese Church is the only hope of this great nation!"

REV. W. C. JOHNSTON writes from Elat of a painful accident which happened to Mr. Hope. "His trousers caught in a pulley at the sawmill, he was tossed about a bit, had a key jammed into his ankle about an inch and broken off and his ankle rather badly sprained. The French doctor has taken care of him and we have liked him very much." Mr. Johnston adds: "We have four hundred and fifty evangelists here in the Cameroun. We have divided them into three groups, each group gets eight weeks instruction during the year. We have seventeen communion points, three communions a year at each place. Many of the men are becoming Christians and it really surprises me at times the hold the gospel is getting on these people."

THE VICTROLA is the missionary's staunch ally and takes the place of an expensive quartette-choir in helping him to bring in his audience. In the City Chapel at Hwai Yuen the concert before and after the evening service attracted such crowds that they had to be thinned out. But they got the preaching as well as the music and even after the concerts were discontinued kept up the habit of coming to the service.

Our Missionaries in China and Hainan

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In this country: Mrs. L. S. Abbey, 998 D St., San Bernardino, Cal.; Mrs. C. P. Althaus, 33 Loraine St., Oberlin, O.; Mrs. J. H. Arthur, P. O. B., Mt. Pleasant, O., Mrs. A. H. Birkel, 609 Belden Ave., Chicago, Ill.; Miss Emma H. Boehne, Fort Seward, Cal.; Mrs. J. J. Boggs, 32 Vassar St., Springfield, Mass., Mrs. H. W. Boyd, 5547 Harold Way, Los Angeles, Cal.; Miss Ruth A. Brack, 950 Selby Ave., St. Paul, Minn.; Mrs. G. F. Browne, 2346 Aubury Ave., Mt. Auburn, Cincinnati, O.; Mrs. D. E. Crabb, Ventnor, N. J.; Mrs. A. M. Cunningham, 911 W. College Ave., Jacksonville, Ill.; Miss Lucy Durham, 5320 Graclta Place, Los Angeles, Cal.; Miss Minta L. Ellington, Donnellson, Ill.; Miss Sarah Faris, Guthrie, Box 202 Winona Lake, Ind.; Mrs. C. H. Fenn, Mrs. R. F. Fitch, 606 Bealle Ave., Wooster, O.; Miss Margaret Frame, 70 Morningside Drive, New York City; Mrs. P. R. Fulton, 106 Magnolia Ave., Long Beach, Cal.; Mrs. J. C. Garritt, Box 307, Tenafly, N. J.; Mrs. J. N. Hayes, 43 Crown St., Kingston, N. Y.; Mrs. G. C. Hood, 94 E. 3rd St., Corning, N. Y.; Miss Mabel S. Jones, Kennedy School of Missions, Hartford, Conn.; Mrs. J. F. Kelly, 121 Roselawn Place, Highland Park, Los Angeles, Cal.; Miss Mahel L. Lee, Weedsport, N. Y.; Dr. E. E. Leonard, 607 N. L St., Tacoma, Wash.; Mrs. E. C. Lobenstine, 1003 Elmwood Ave., Columbia, S. C.; Mrs. H. W. Luce, 315 W. Broadway, Baltimore, Md.; Mrs. C. H. Lyon, 106 2nd St., Lakewood, N. J.; Miss Lois D. Lyon, Care C. H. Fahs, Morsemere, N. J.; Miss Bessie McCoy, Care Mrs. Fayerweather, Roland Park, Baltimore, Md.; Mrs. R. M. Mateer, 4317 Budlong Ave., Los Angeles, Cal.; Mrs. E. L. Mattox, 1433 10th St., Santa Monica, Cal.; Miss Frederica R. Mead, Plainfield, N. J.; Mrs. J. A. Miller, Carthage, Ill.; Mrs. T. H. Montgomery, 610 Burgess St., N. S., Pittshurgh, Pa.; Miss Effie Murray, Mt. Pleasant, O.; Mrs. C. L. Ogilvie, 175 N. Grove St., Oak Fark, Ill.; Miss Elda G. Patterson, Rea, Pa.; Mrs. H. G. Romig, 1201 Bealle Ave., Wooster, O.; Mrs. R. M. Ross, R. D. 11, Box 940, Los Angeles, Cal.; Mrs. C. K. Roys, 1615 St. Anthony St., St. Paul, Minn.; Mrs. L. S. Ruland, Cooksville, Ill.; Mrs. J. V. Shannon, Technical High School, Indianapolis, Ind.; Miss Emma Silver, Newburgh, Ore.; Miss Mary J. Stewart, Enmore, Prince Edward's Island, Canada; Miss Helen I. Stockton, 500 W. 122nd St., New York City; Mrs. F. J. Tooker, M.D., 50 Evergreen Place, East Orange, N. J.; Mrs. R. A. Torrey, Jr., 535 Vineville Ave., Macon, Ga.; Mrs. W. R. Wheeler, 3 Westmoreland Place, Pasadena, Cal.; Mrs. J. E. Williams, 38 St. Luke's Place, Montclair, N. J.; Mrs. W. E. Winter, Delaware Ave., Ithaca, N. Y.

"There Remaineth Therefore a Rest for the People of God"

October,	1917.	Miss Elmira Kuhl, South America
"	"	Miss Mary P. Dascomb, South America
November,	"	Miss Annie Montgomery, Persia
January,	1918.	Mrs. C. W. Forman, India
"	"	Miss Mary B. Sherman, Japan
February,	"	Rev. C. A. Douglass, Persia
March,	"	Miss Elizabeth A. Foster, India
"	"	Miss Fanny F. Cleland, Chosen
April,	"	Rev. Dr. Eugene P. Dunlap, Siam
"	"	Rev. Edward P. Newton, India
May,	"	Mrs. E. A. Sturge, California
"	"	Mrs. Edwin Cozzens, Africa
"	"	Mrs. J. H. McLean, South America
"	"	Rev. Lewis F. Esselstyn, Persia
August,	"	Rev. Dr. William A. Shedd, Persia
September,	"	Miss Lenore R. Schoebel, Persia
October,	"	Mrs. C. H. Newton, China
"	"	Mrs. H. C. Whiting, Chosen
"	"	Mrs. C. V. A. Van Dyck, Syria
"	"	Mrs. George F. Fitch, China
November,	"	Rev. J. H. Laughlin, California

"And now they know the glory and the song
Which fill with wonder all that holy place,
And they are crowned among the martyr throng
Who look upon God's face."

The Chinese Kaleidoscope

Reuben A. Torrey, Jr.

Such a strange, mysterious, interesting object—a kaleidoscope! Fascinating in its ever-changing lights and shadows, untraceable in its intricate designs, elusive in its ever-shifting patterns and yet so simple in its construction. How like China, the kaleidoscope of nations! Always strange, mysterious, interesting to the Occidental, rife with shifting lights and shadows in the joys and tragedies of myriads of boys and girls, men and women, intricate beyond expression in its complications of society and customs, almost bewildering in its rapidly changing forms of government and frequent political upheavals, and yet so simple when one looks beyond and sees the struggling men and women seeking to work out their own salvation in the endless fight for mere existence—this is China!

The kaleidoscope changes so persistently that even as one writes he knows that the lines have altered and the design that he would trace is limited by his observation. The first pattern to arrest attention is the political. Since the overthrow of the monarchy the government has passed through numerous transitions, until today we find that a military party is in control of the affairs of state. The people are given virtually no voice in the direction of their interests, the mailed fist is displayed to proclaim the fact that "might makes right." It is pure Prussianism and lacks those influences of Christianity and international sentiment which for a while restrained even the Hun.

Ever struggling against this military autocracy are the ideals of democracy. The cry for a truly democratic form of government has been growing more insistent. We have seen how this failed in the early days of the Chinese Republic, when the people were not trained to take advantage of the privileges which it offered them. Moreover, the annals of time show that it is only a step from democracy to anarchy. It is only that democracy which is founded upon true principles and high ideals which can last. The political condition of China demands the services of the missionary to teach these fundamental principles of individual and national justice, righteousness and brotherhood. These principles can only be realized in the hearts and experience of individuals or nations by the power of Jesus Christ. The person or nation endeavoring to work out his salvation apart from Christ and independently of the principles of Christianity is doomed to failure. The very dynamic which makes success possible is lacking.

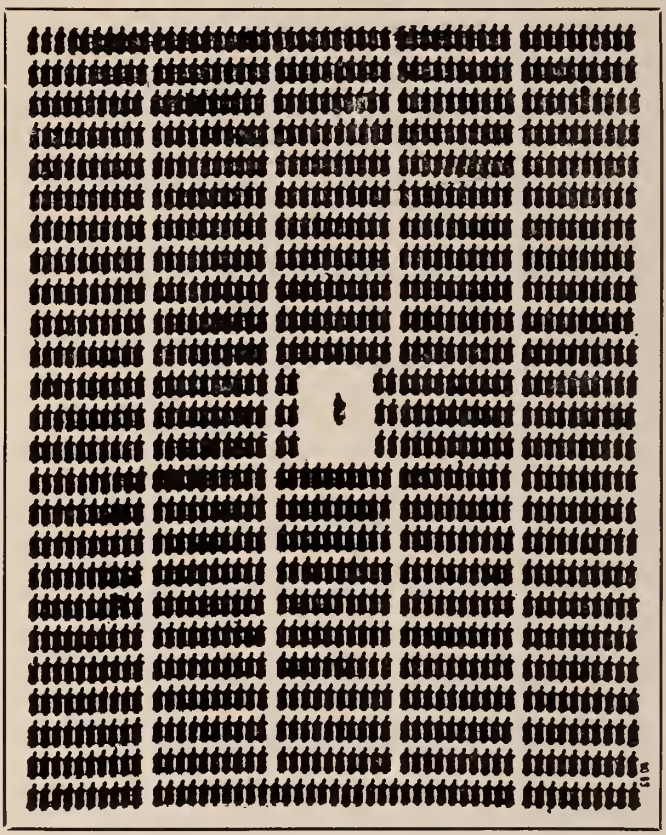
Whether he be seeking further the militaristic or democratic ideal, a little study into the matter will soon disclose the fact that the motive urging the average unregenerate man forward is one of selfishness. Nowhere is this more clearly evident than in China. On every hand, in every class of society, along every walk of life, wherever one touches the lives of others he is impressed with the selfishness of the Oriental and his desire for personal advantage, in both big and little things, regardless of his fellows. Nothing but the transforming power of the Saviour of men can change these self-engrossed hearts and fill them with the love that seeketh not its own.

Again the kaleidoscope changes and we are confronted by that most intricate of patterns, the religious condition of the people. Slowly but surely the old religious forms have been breaking down. Little by little darkened eyes have been opening. To some have come glimpses of The Light but many have only seen the futility of the superstitions to which they had been clinging. During the past few years there has been a startling and ever-growing readiness to discard the gods of the country and to neglect the acts of worship. During special tent meetings held in a county seat last spring two old ladies re-

6 THE CHINESE KALEIDOSCOPE JAN.,

turned one day with their kitchen gods, incense burners, bundles of incense and paper money and gave them to the missionaries as an earnest of their giving up their old forms of worship. When we were returning to America a neighbor heard that I would like a kitchen god to show. She took hers from her wall and sent it me, although I did not know her. More than once I have heard heathen boast that there were no idolaters in their village.

Even where the old rites have persisted vast numbers of the people will tell you with the utmost candor that they know these things are an empty form and that they persist in them merely because they are the custom. They are clinging to an empty shell for the lack of something real and satisfying to take its place. Others are deliberately turning their backs upon the old religious life, although they had found nothing to take its place. They are tearing down the house over their heads and have no new one to move into. The numerous calamities and plagues that have swept over the country, or sections of the land, one upon another during the past three or four years, and the impotency of the gods to help, is ever causing greater numbers to lose all faith in the idols.



The figure in the center represents the proportion of Christians to the countless millions of China.

"LATEST returns show that there are 5,517 missionaries working in China. Regular Christian worship is carried on at 7,078 different centers. Chinese Christian workers connected with the various missions number 16,057. There are 745 Chinese pastors. In addition to ordained clergy 6,918 other men and 2,272 women are reported to be in evangelistic work. Chinese converts who have been admitted to Holy Communion are stated at 260,666, but the total Christian constituency is 511,142. There are 330 mission hospitals served by 383 missionary, and 118 Chinese physicians. Of the missionary physicians 166 are women."—*Report of China Continuation Committee.*

One of the darkest shadows in this design of the kaleidoscope is the rapid spread of atheism among the educated classes. There are societies in the Western lands engaged in translating the now discarded teachings of Voltaire, Ingersoll and others of the past and present generations. These works are being scattered broadcast through the land and much teaching of this sort is sweeping in from Japan. Such literature as this is being read with eagerness by those thinking men who have realized the sham of idolatry and look earnestly to the West for truer teachings. So utterly powerless are such teachings to bring hope or cheer to those hopeless lives or to transform and render beautiful those lives so sunk in sin

that their last estate is truly worse than their first.

Over against this dark place in the pattern is the bright contrast of the young Chinese Christian Church. It has been growing and in many places is growing with great rapidity. Many of the conditions which it must meet require adjustment and raise problems which call for great care in establishing precedents, in forming policies and in working out suitable forms of organizations. The Church in China is passing through its formative period and striving after self-definition. Many of the leaders feel that they can not express themselves in just the terms that we have. They feel that we are what we are denominationally because that is what our forebears were, and since our ancestors were not theirs our denominational differences make little appeal to them. They can not understand why the Church of Christ should be thus split up into innumerable sects. In many sections there is a definite movement toward self-government and absolute independence of the mother Church in Western lands. These are hopeful signs, but the young Church in China must not be deserted in this its hour of need of sympathetic and intelligent co-operation and direction. If we fail to reach forth the hand of brotherly assistance and are content to entrust the growth and development of that Church to the inexperience of those new converts, so recently come out from the darkness of heathenism, history will be repeated. We shall see that new Church passing through all these heresies and schisms which have rent our older Church since the time of the fathers.

Probably the most delightful vision that the kaleidoscope brings to our eyes is that of the new attitude on the part of the people as a whole toward foreigners. The old prejudice is fast disappearing. A new spirit of cordiality and respect is taking its place. Instead of being looked upon as a "foreign devil" the stranger from across the seas is being regarded as a friend, the representative of a great and prosperous nation, who has come with good intentions and brings that which will help the people and the country. This is especially true in the case of Americans. The United States has never sought personal aggrandizement in China; she has more than once championed China's cause before the nations of the world and China trusts her to do the same in the future. Consequently a greater warmth of welcome and a more ready hearing is accorded citizens of this country than those of any other. What a privilege and responsibility this places upon us!

The longer we gaze into the kaleidoscope of China the more wonderful, the more beautiful, the more pregnant with bright possibilities for the future of itself and of the world it becomes. What will we as individuals do to help make those brightest visions come true?

How to reach the large number of women in the factory, and not intrude on the work of the Company hours, is one of our prayerful problems just now. I know many of the women personally, and have introduced a number of them to the work, so I am eager to follow up this personal touch with them. We have succeeded in gaining Sundays off for the women, with the Company, but their other days are so full—many of them live at a distance, and others have to cook not only their dinner, but that of the family at noon, so it is difficult to get any time at noon with them.

CHANGSHA (*Miss*) *Effie Murray.*

SOME of the students of Hangchow College have taught Sunday-school classes in the City, a number under the direction of the teachers have gone out to street chapels, day-schools, homes of Christians, etc., to hold Bible-classes, conduct evangelistic services, distribute tracts, sell books, etc. An independent voluntary Bible-class was organized under the name of the "Fosdick Club," which met once a week in the home of a member of the Faculty. The work done by the class was based on Fosdick's "The Meaning of Prayer." This was an opportunity for social and spiritual fellowship which will surely bear rich fruit.

HANGCHOW (*Rev.*) *A. W. March.*

One of the Least of These

BY A YOUNG MISSIONARY

IT WAS the day for the itinerating missionary's visit to her country district. Spring was in the air—the heavy, bursting Spring of the Far East. On either side of the narrow path rice-fields spread out filled with water and the beautiful green of new rice. It was not the kind of day to make one eager for work, and it was from a sense of duty that the young missionary followed on after the slow steps of the Bible-woman.

They entered the first thatch-covered house. The people crowded around.

"The Jesus Church," some one said.

"Yes," another replied. "It's the Jesus Church." The itinerating missionary began in her usual way:

"Wouldn't you like to hear the doctrine?"

"Yes, if you care to sit down." They were very busy. It was the day of the grandfather's funeral. He had died years before, but only now had they gotten money enough together to give him a proper burial.

"I know about you Christians; you have very kind hearts!" The tone was filled with a subtle flattery which made the missionary suspicious.

"Yes, you are very fond of poor, forlorn children. Hope-Live, come here!"

At the sound of the woman's voice a small bundle of rags and filth came shuffling out of the corner. Fear was in his face, but he dared not disobey.

"Don't you want to take him? He's no good. Look at his eyes. He can't see and we are so poor."

Poor they certainly were. The unswept floor, the broken roof, everything breathed of the poverty which degrades.

The missionary leaned over and drew the little blind boy to her.

"Have you eaten your rice today?"

"Yes, I've eaten."

"How many bowls?"

"One."

"Ah!" the older woman's voice was hard, "you've had two. Say you ate two!"

The child cringed as if to avoid a blow, which his sightless eyes could not see.

"Two," he murmured.

"Ask her to take you," one of the older women commanded.

The little voice was raised in a wail: "Please, foreign teacher! Do merit! do merit, and take me!"

"Yes, do take him," the woman begged. "We adopted him so that when we grew older he could do the work and care for us and now a devil has taken his eyesight."

The itinerating missionary looked

Rev. Dr. J. A. Lowrie, Chairman of China Council, with Kenneth and Beatrice, children of Rev. and Mrs. C. E. Scott; little five-year old Helen Corbett showing the Red Cross scarf, of which she knitted every stitch, even to the binding-off.

around on their faces. Some of them were hard, a few held real pity for the sightless child. She was bewildered. What could be done? Shanghai had a school for the blind, but it was an independent institution and one must pay for a child to stay there; aside from that the school could take no responsibility except for teaching the child. Suppose he should not be intelligent? Perhaps he might never be able to help himself. The missionary decided that it was impossible. China had thousands of sightless children, one could not be responsible for all of them. The little hand clung to hers when she was leaving. It was unusual, for the country children fear the foreigners. Perhaps it was because the little lad could not see her, to Chinese eyes, uncombed hair, her high nose, and her white skin. With a heavy heart the missionary went to the next house. The old woman there looked up from her spinning.

"You have just come from the Yuis. Ah, they do treat that little child so badly. He sleeps on the floor with only a bundle of straw under him, and last winter it was 'bitter-to-death' cold. They are hard-hearted," she sighed.

Somehow the little clinging hand, and the pitiful blind eyes would not leave the missionary's mind. All summer long while she was resting in the mountains she saw the groping little hands and heard the shuffling step.

September came and the itinerating missionary knew that something must be done. There might be a thousand other blind children in China, but God had given her a duty toward this one. So back she went and this time when she came away she led the groping child with her. He was happy to come. The boat was strange to him; the sounds he heard delightful. Into the strange school he went, with its other fifty sightless boys. There were many things he must learn. One of them was that one needn't be afraid to answer when asked a question; another that when one made a mistake it was not necessary to dodge an expected blow. When the itinerating missionary came to see him a week later the look of fear had gone, and the boy said, with a sigh of peace:

"This place is good. Don't take me back!"

"Put off, put off your mail, ye kings, and beat your brands to dust!
A surer grasp your hands must know, your hearts a better trust.
Nay, bend aback the lance's point and break the helmet's bar;
A noise is on the morning winds, but not the noise of war.
Among the grassy mountain paths the glittering troops increase,
They come! They come!—How fair their feet—they come that publish peace!"

John Ruskin.

Mary McLellan Fitch

IN MEMORIAM

MARY FITCH TOOKER

To pile praise upon praise would be easy in writing of this one, whose soul has just passed beyond the river. If she were here her hand would be detaining me, for she liked not praise; but now, if she can look down from that world of pure vision, she will know that when we see the picture of one who has "walked before God with a perfect heart," it helps us to walk too in that same road.

Mary McLellan was born in North Adams, Mass., on April sixth, 1848. Shortly after the family moved to Fremont, Ohio. She graduated from Lake Erie Seminary (now College), in 1867, at the head of her class, and was married the following year to George F.

Fitch, who is reported to have waited for her faithfully from the age of seven.

In 1870 they went to China and there they have spent these forty-eight years, in Shanghai, Soochow, Ningpo and again Shanghai. Those were the days of first things. They started what was in all probability the first organized Sunday-school. Later Mrs. Fitch translated thirty hymns to form the first Soochow hymn-book and the basis of the one now used there. Space would fail to tell of the various interests of a lifetime—her connection with the Door of Hope (Refuge for girls) in Shanghai, the founding of a large Tithing Band, her translations and writings, the teaching of her own children, her happy relations with the North Philadelphia Presbytery. We can only try to catch a glimpse of the radiant spirit that shone through it all.

Perhaps the first thing to impress one who met her was the vivacity and charm of her presence. Tiny though she was, she was the queen of her tall family and the leading spirit in every circle where she moved. She was so alive that the days were not long enough for all she wished to do.

On knowing her better her spirituality was the characteristic that seemed uppermost. Truly it was in "the secret of His presence" that she found her power. In the morning and the evening watch, and many other times in the day did she seek that presence. She took the Lord for her physical as well as her spiritual Redeemer and she lived in the radiant hope of His coming soon.

During this last summer at Kuling she spoke to the Women's Conference there. "With Him" was her subject. She little knew that before many days had passed she would be with Him who was her soul's desire.

A crowning characteristic was her sympathy. Ah! this was the key that unlocked all hearts. Every day they came to her, Chinese and "foreigners" alike, and took of that unfailing bounty. Many a time have we come upon her kneeling with a Chinese friend, seeking strength in prayer. Even the peddlers who came to the door to show their wares would move away with a smile on their faces for the friendly word and the printed message carefully tucked away. Her servants were devoted to her and repaid her kindness and long suffering with many years of faithful service. She once suggested that the reason we employed servants was not for our convenience but for their souls' good! I remember one winter night when she was slightly embarrassed under unexpected demands on her hospitality, because it came out that she had given away all the warm covers she could spare to the poor! One young man tells of receiving from her this summer, in passing along the road, such a whole-souled greeting that it "made him feel as if he were walking on air."

Those of us who knew her best will think of her when we are entertaining a room full of Chinese women, trying to lead their straying thoughts to the Saviour. How would she have found the way to their hearts? Then we will remember with what love she met every need; we will remember how once she said: "Almost every day I have to dedicate myself again to foreign missions."

At the age of seventy Mrs. Fitch passed away after a sharp attack of pneumonia. She was in the home of her daughter, Mrs. Kepler, in Kuling, and her husband was absent from her in Shanghai. Her five children and nineteen grandchildren are all in missionary homes in China. Aside from these the ones who mourn her most are surely the Chinese women. No longer may they come and share their joys and sorrows with her. No longer will the little children run with pattering feet along the alleys to meet her and call "Grandmother is coming!"

The word came across the ocean that she had passed away on October twelfth. Back again across the wires flashed the message: "Whosoever liveth and believeth in Me shall never die!"

When is Sunday?

(Mrs. Chester G.) Phebe M. Fuson

"When is Sunday?" is the most frequent question from child lips as we pass through the market streets near the school. "When is Sunday?" they call from across the dirty canal. "When is Sunday"—it comes again as we enter a beautiful chrysanthemum garden near by. "Three days yet before Sunday," is the answer that satisfies them until they bethink themselves of another favorite query: "Mrs. Fung, give me a little doll card"—the term by which they designate the small colored Sunday-school lesson cards. "Come to Sunday-school next Sunday, and you shall have one."

The first Sunday I undertook the work I felt fairly well prepared to manage the thirty-odd little folk in the kindergarten department of our Sunday-school here at Fati, Canton. Two good Chinese helpers were ready and soon we had even the village waif and his yellow dog happy as we sang the Chinese translation of "Here's a ball for baby," and his own nursery rhyme, "When the sky is red, buy rice." Already they know "Jesus loves me," and have made a good beginning on "Thank the Father." Our room is well fitted for its purpose—about forty cunning little bamboo stools, a circle painted on the floor, a baby organ, and a small blackboard. Yes, I felt that if I rubbed up my Chinese vocabulary, rusty from its first furlough in America, that I could venture to undertake this work in connection with our Chinese Presbyterian Church (Noyes Memorial). Naturally I was pleasantly gratified to find the attendance increase perceptibly. That, of course, was the result of our labors! But O, complacency! What I was not prepared for was the sudden doubling of the number of children about six weeks before Christmas! What a live young mob they are! Half of them have never been in a regulated meeting of any kind. Perhaps a fourth of them are mere babies led by less youthful sisters, or more probably tied on the backs of six-year-old nurses. At least ten of these little mothers keep bobbing up and down to quiet crying babies, or pass

Lined up to receive their Sunday cards.

Some of those who are learning what Christmas means.

them from one to another as they share a green olive or a pink candy ball. It is a real triumph when we get them subdued enough to listen to a short prayer.

One Sunday we had a cradle roll rally and twenty babies took their noon naps in our Sunday-school room. Eleven new names were welcomed in the cradle roll department, of whom our own small Billy is one. The translation into Chinese of "Cradle Roll" means "Tied-on-the-back Roll," a well-earned tribute to the favorite sleeping place of the Chinese baby.

Of course we are making a sincere effort not to foster this spirit of coming just for the Christmas treat. On the other hand, we find it a real opportunity to tell and to sing the Jesus story to eager ears. For among these scores of children to whom attention is a thing impossible we here and there see a pair of intent black eyes that seem to be looking into the speaker's very heart to know if this "Good News" can indeed be true. Thank God, it is! What a new life it will open up to some of these little hungry hearts! Pray that each Sunday many of them may come to be fed the Bread of Life.

CANTON.

From Virgin Soil

REV. GEORGE L. GELWICKS

[For nearly twenty years Mr. Gelwicks has worked in Hunan and his backward look at beginning struggles in that province is the valuable observation of one who has shared both the seed-sowing and the harvest.—EDITOR.]

FIFTEEN YEARS AGO the great province of Hunan, one of the fairest blossoms of the Flowery Kingdom and lying near to its heart, was practically a virgin field for the Gospel. Visits had been made and the printed Seed dropped in some of the high places, but no herald of the Cross lived within the bounds of a province almost equal to Ohio and Indiana combined. It was not only an empty field, it was a closed one! Mighty, invisible barriers defied the "foreign devil religion." The innate ability of its people and the fact that its soldiers broke the backbone of the great Tai Ping rebellion and saved the dynasty, had bred intense pride in all Hunanese hearts. Its capital city, Changsha, was the only one that did not yield to the rebel chieftain, and proudly boasted that its iron gates should never open to a disciple of Jesus. The first missionary to lay siege came and lived in his house-boat at the water's edge. When he attempted to call on the magistrate, a guard of soldiers let him through the city gates, but at each turn leading toward the center of town, they formed in phalanx turning him into side streets till he was ushered out of town at another gate.

In another city a brilliant Chinese writer conducted a bitter anti-Christian campaign with literature which went everywhere. Christianity was represented as the foe of home and state and the bitterness of attack was not surpassed by the early Roman persecutions. In illustrated booklets Christianity was a foreign religion, and the Chinese words "foreign" and "goat" are similar in sound, as are the words "Lord" and "hog." Believers were pictured as goats, gathered for communion service and performing horrible rites, Christ as a hog nailed to a cross. The dullest may understand how much the missionary found to live down in an environment like that. Everybody believed that Christians had power to bewitch, that the evil spell would fall even on one accepting their literature, and that foreigners dug out the eyes of people to make drugs. The explorer for souls found a land fed by broad, beautiful streams, fertile rice valleys among rolling hills rich in mineral wealth, thriving cities and towns, and everywhere sturdy farmers on the land. I shall tell of only one of ten missions now in Hunan, and of what God has

granted my own eyes to behold. In 1899 Presbyterian pioneers tried in vain to get a foothold in the capital, Changsha, and settled in the second city of the province, thirty miles southward. Prior to this, a campaign into Hunan had been made from the province to the South and a church established. Ere long the church building was torn down by a mob and the Christians roughly treated. Then Changteh, the third city of the province, was occupied, and missionaries spent two or three months in Siangtan, trying to get acquainted and convince the people that they were not public pests. Then the Boxer uprising burst. To remain meant useless slaughter, and in the night the missionaries were led out over the back wall to the river by a cultured Chinese friend who only last winter, after eighteen years, confessed Christ. After the storm the workers went back to begin again and with them a couple of new recruits, many of whose friends in America said they were fools to start for a land that was trying to stamp out the Church of Christ.

This period was marked by daily throngs of visitors at home and more or less hostile crowds upon the streets. Once a woman died, or was killed, and like wild fire the word spread that the foreigners had done it and dug out her eyes. Humanly speaking, only the courage and decision of the local magistrate prevented a massacre. He at once held an inquest, issued a proclamation refuting the rumor and placed a strong guard at the missionary compound. Most of the night a tumultuous mob surged in the streets, but with daylight came calm. Last year in that city, in the meetings of Evangelist Ting Li Mei, nearly a thousand persons signed cards of bondage to Jesus. And in the once haughty and hating capital city, the largest building obtainable was crowded for days by students coming to listen to appeals to follow the meek and lowly Christ.

Passing the intervening years, just a glimpse at the present. The mission today has a chain of stations with resident foreign missionaries, starting in the northwest over to the east and down to the extreme south. From these centers the Light is radiating out through a large number of outstations manned by Chinese evangelists, scarcely one of whom is not a native of the province and a product of the fifteen years' work. The five or six missionaries of pioneer days have become sixty strong. Each station has a boys' and a girls' boarding school or academy. Throughout the field are the day-school feeders of these institutions. Each station has its hospital, where two missionary physicians are kept busy besides the staff of Chinese helpers. In one station, one of the first of the little group baptized is now the valued pastor, and his son a graduate doctor in the hospital and an ex-

Mrs. Crawford with her kindergarten children after their Christmas festivity. On her right is her Chinese assistant; on her left her daughter, Loretta, and her son, Scott (x).

ceedingly skilful operator. The hospital goes on just the same when the foreign doctors are away for the summer's rest and thus is training Chinese youth and girls to become doctors and nurses.

These schools and hospitals are not charity institutions. The scholars and patients pay their own board besides tuition and medical fees. But we try to provide those who are too poor to pay the means to work for an education and none is ever denied medical help simply because without money. But most fundamental of all is the planting and building of the Church of Christ, to which all else must be tributary. Steadily a force of Chinese evangelists and preachers is growing up. We must train men *in* the work and not simply *for* the work. So the mission, nine years ago, started the Evangelist Training School, to which workers come three months a year, for five years, for drill in the sword of the Spirit. Here is an artisan or shopkeeper, there a doctor or teacher. That man was a cook or a farmer. But all find a common bond in the words of I Samuel 10:26: "And there went with Saul a band of men whose hearts God had touched." Some may almost be old enough to be fathers of the teacher, while sitting as his spiritual sons. These are the men bearing the brunt of the battle and digging the trenches of the Church. All honor to their service amid physical, intellectual and spiritual obstacles such as few in the homeland have to face. Your missionaries may burn out in India, Africa and China, but by God's grace they will burn Christ into those lands! Will you furnish the fuel?

MODERN MANNA

Otherwise, bamboo rice! In the seventh year of the Chinese Republic, in the wake of hardships of civil war, came near-famine conditions in a section of Hunan province. Throughout several tens of Chinese miles in breadth and width, practically no rice was to be had. And R-I-C-E almost spells existence. Over much of the mountain is a bamboo growth some five to six feet high known as water bamboo. At this juncture cutters of brushwood discovered that the bamboo was flowering and bore "rice" grains that were good to eat. Hitherto it had not been known to blossom. Multitudes swarmed the mountain to gather the rice, saving themselves from extreme want. The poor were able to collect larger quantities, the well-to-do, unskilled in manual effort, having less of a chance. By zealous work a man can gather one Chinese peck (nearly double our peck) a day. This is one person's ration for ten or twelve days. Often a thousand or more persons daily were out gathering the strange gift. Great joy came to that region. As I write, six weeks later, the supply is still not exhausted. From many sections persons are coming to buy the grain and verify the matter.

Men of eighty years of age testify that they never saw the like. The bamboo, at the ends of the branches, put out small, yellowish-white flowers, then the leaves withered, and the grains formed within the blossoms. Individual grains are about five-sixteenths of an inch long, thick as the lead of a pencil, tapering slightly toward the ends. They have a well-defined furrow on one side, in this respect resembling wheat and unlike rice. Chinese Christians see in the event the direct intervention of the Heavenly Father. The writer received this account from an evangelist of Hengchow station, whose circuit is in the territory concerned. He was not only an eye-witness of the circumstances, but also brought samples of the product.

HENGCHOW, HUNAN.

[With his article Mr. Gelwicks enclosed a small parcel of this interesting "modern manna," darker in color than our rice but otherwise closely resembling it.—EDITOR.]

OUR cook was married this afternoon to a young girl, only fifteen (with bound feet). When Mr. Kepler asked him her name, he had to say he did not know! The feast consisted of a whole pig, nine chickens, a goat, etc. Over one hundred guests were present.

SIANGTAN. (*Miss*) *Emma Kolfrat.*

Day-school boys lined up at the Tsininghsien railway station to meet Rev. and Mrs. T. N. Thompson on their return from furlough. Photo. sent by Mrs. Thompson.

IN A CHINESE CAMP IN FRANCE

I was endeavoring to arrange a united weekly service for the Chinese Christians. This meant that I had to see no fewer than four commanding officers of the Labor Battalion, in order to secure for the men permission to leave their own compounds. I had received the cordial consent of three of them, but when I approached the fourth I was confronted by a somewhat different attitude.

"I don't think there are any Christians in this camp," said the C. O.

"Oh, yes, sir," I remarked, "I know of a few. But perhaps you have not looked for them as I have."

A young lieutenant standing by, who was appealed to on the point, replied with some heat that "he had no sympathy with Christianity; that, indeed, he was antagonistic to it."

"That, sir," I said, "is not the point. All I ask is that Chinese who are Christians be allowed to attend the weekly service I am arranging for them. You will, I trust, allow to others the liberty you claim for yourself in such matters."

Addressing the lieutenant, the C. O. said:

"Go with Mr. Miller-Graham, and find out if there are any Christians in the camp. Ask the interpreter; if anyone knows, he will."

(Saluting) "Yes, sir."

So off we went in our search, the two of us.

He called for the Chinese interpreter. "Have we any Christians in camp, Mr. Wang?"

Clicking his heels and saluting, the interpreter said, with radiant smile, "*I am a Christian, sir!*"

If the lieutenant had been struck a blow in the face he could not have shown greater astonishment. He was completely taken aback. I did not myself know at the time that the interpreter was a Christian. It seemed like Providence taking the situation in hand, and, through the mouth of this Chinese Christian, administering to that officer a rebuke for his attitude to Christianity.

To cover his confusion, I inquired of the interpreter in Chinese how many Christians there were in the camp, and he informed me he knew of seven besides himself, but that there might be more.

"Why," said the lieutenant (rather crestfallen), as we walked back to the C. O., "that's the best man we have. We couldn't get on without him. He runs the camp."

"You will generally find that the case with the Chinese Christians," I remarked.

The following Sunday, seven Christians, carrying their Bibles and hymn-books, headed by the interpreter (who had learned his English in a mission school), turned up at our service from that camp. A week later the C. O. himself asked me to form an officers' class in this camp for the study of Chinese—an invitation I was delighted to accept. On the lesson-night each week I have a standing invitation to dine at the officers' mess.—*Rev. J. Miller-Graham* in *The Record.*

The Sword of the Spirit in a Modern Sheath

Editii C. Dickie

Much time of the past two years has been given to committee meetings and correspondence regarding the reprinting of our Ningpo Romanized Old Testament. It was such a huge, bulky, heavy, unattractive volume, that men and women would not carry it to church and meetings, and consequently those who used the Romanized were not properly studying the entire Bible. After consulting with several of the missionaries, I brought the matter before our Missionary Association, having the encouragement for this largely from some members of the English Church Mission, with the result that a Committee was appointed to go carefully into the matter, consisting of one member from each of the six Missions, working in Ningpo, the Presbyterians represented by the writer. All the committee meetings were held at my house, much correspondence was had with the Agent of the British and Foreign Bible

Society and several interviews with him. At the Mission meeting last December the findings of this committee were heard, the hearty willingness of the Bible Society to consider a proposition from the Association was expressed, and it was voted to send a request to the Bible Society to have a new edition printed, similar to the Amoy Romanized, small, on thin paper, and portable. The Society heartily promised to do this, their Secretary came down to Ningpo for a four hours' conference with the Committee and others, and another Committee from the Missionary body was appointed to go over the present volume carefully, eliminating all redundancies of the translation, making any corrections and changes necessary in order that the new volume may be as small as possible, and acceptable to the Chinese. This Committee consists of eleven, both Chinese and foreigners, two English women included, all of whom are well able to do this work correctly, Pastor Zia represents our Mission. They have been for several months working hard on this revision, finding, however, that it is going to take much more time then was at first supposed. The Pentateuch is now almost finished. We are hoping that in due time the result will be a Ningpo Romanized Old Testament, usable, portable, attractive, such a careful revision that it will appeal for study to the scholars as well as the people of limited education, and that it may be found in their hands as often as is the New Testament, which is a good translation, though even that might be improved.

A natural bridge in China. Photo. sent by Mrs T. W. Mitchell.

NINGPO.

GOOD SUBSTITUTE WORK. I was surprised and pleased to find how beautifully Miss Linn, the head nurse, had taken care of the Hospital and its interests during the year I was away. The nurses in training had done well under her teaching and as I worked with them I appreciated more and more the good work she had done. Another graduate, Miss Lee, who had been in a Baptist hospital for a year, came back to us, so we were able to spare one nurse to go out, with Miss Gumbrell, for country itinerating. My heart is in the country work, where the people are so far away from help and most of them are so simple-minded and grateful, so I am glad to send Miss Lee as my representative while I am tied at home in the Hospital work. I have been out over a month since I came back and visited four cities and two small towns seeing the sick who came to me and giving them an opportunity to hear the Gospel. Miss Lee draws a great many outside people who would not come otherwise, for she can do for them many things to make them more comfortable and relieve their pain if they are sick. She is also a wonderfully earnest evangelist worker and talks to them in such a simple earnest way about what the Lord has done for them.

PAOTINGFU. —(*Dr.*) *Maud Mackey.*

The Book Stall

Start the Year Right.

Keep yourself informed on Foreign Missions up to date!

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No Presbyterian woman should fail to read a single issue of this magazine or she may miss something new on Field or Home Base.

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Your Missionaries' Letter Subscription Plan.

For 25 cents you obtain the most recent news from each country and the direct message from the missionary, with the personal touch added.

Another way to keep in touch with the missionaries is by praying for them with *The Year Book of Prayer for Missions*, 20 cts.

Are you prepared to start praying for them?

CHOSEN (KOREA)

The leaflets recommended for this topic are of especial interest to Boys and Girls.

Being a Boy in Korea . . . . . 2 cts.
By MRS. W. M. BAIRD

Is the life-story of a real boy who was born in the Korean land in the midst of idol worship. He was treated as other Korean boys are in ways that seem cruel to us. But one day Too Yungi, for that was his name, heard of the True Living God, and all things were changed to him.

The Korean Girl in Transition . . . 3 cts.
By MRS. JOHN F. GENSO

Is still the last word about the Korean girl, and it is of such late date as to be very useful to us in the study of Korean life. She, too, is making a great change in her life whether she wishes it or not. And somehow there is more difficulty in adjusting herself to this new life than for her brother.

Home Life in Chosen . . . . . 2 cts.
By MARGARET E. PEARSON

Tells us of the homes, the family life, the education and many other things about the boys and girls of this land. It is interesting to note that children are loved by both men and women, and that a child's first lesson is obedience. "The most sacred names are father and mother." But there is another side to this picture. "Ancestor worship is the real religion of Korea. Ancestral tablets are in every room, before which offerings are made to spirits of departed parents, night and morning for three years, by the children."

Kimsie, an impersonation . . . . 2 cts.
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Published by the Board of the Northwest:
Mrs. John F. Genso . . . . . 2 cts.
Mrs. Chas. F. Bernheisel . . . . 2 cts.
Mrs. Horace G. Underwood . . . 1 ct.

Order literature from your own Board and not from WOMAN'S WORK.

JOIN!

Every Missionary Organization of the Presbyterian Church in the U. S. A. is asked to conduct

A Canvass for Membership, January 6-14

also to hold

A Rally for New Members

January 14, at 3 o'clock

in order to make possible a Simultaneous National Service of Prayer, Praise and Consecration

Every Member—Another Member

January Six to Fourteen

With Presbyterian Young People

Elder Sisters and Younger Sisters

Mrs. Peter Stryker

Elder sisters are such wonderful beings when they realize their power and possibilities! Younger sisters are usually devoted to the elders and will follow almost any friendly leader, but will not be driven to any duty or even pleasure. Camaraderie, not *"Kamarad,"* is the spirit which accomplishes much in the home and in the world. As members of auxiliaries we may, we *must* (if we perform our whole duty) be true elder sisters to interest and hold the younger people. We must be in sympathy with them, their thoughts and methods. We must be up to date, business-like and intelligent, full of enthusiasm, inspiring others.

No trouble to secure war-workers; the need was so apparent, the demand so urgent! When our younger sisters realize the need for their time, talents, indeed their lives, in the continual warfare against the powers of evil they will give them all freely. It then behooves each elder sister to learn from the wonderful things accomplished recently in war work, to realize that these same workers can be brought into closer relations to missionary effort when once they comprehend the demand. We have eliminated many luxuries and are stronger, better women in consequence.

Can we not work as effectively with the younger sister in our church life as we have in the days of strife and warfare? Let us each consider where the responsibility of this war lies. If we had shown as much zeal in bringing Christianity to the unspeakable Turk and other non-Christian nations as we have shown in healing the wounded and feeding the desolate peoples, would Germany have secured them as allies and thus been able to make such a strong stand? "Let him who is without sin cast the first stone." Our sin may be omission, rather than commission, but is none the less sin.

* * * * * * * *

Now for one practical suggestion: No matter what interest you women may have in the cause of missions invite your young women and girls either together or in separate groups for a social afternoon, ask them to bring their work, and have ready one or more who are thoroughly posted in some branch of mission effort, perhaps the wonderful work done at Miraj; or Mr. Hope's work in Africa; or Mr. Higginbottom's farming in India; or the rebuilding after the earthquake of the hospital in Guatemala. Have such genuine, earnest conversation on some such fascinating topic—there are plenty to be found in foreign fields—that their interest will be aroused. When the interest is awakened have some work planned all ready to propose to these young people; let them shoulder the responsibility. They will meet it and carry it. The little one who helps mother by picking up pins from the floor feels she is of use and learns to become dependable. The grown-up young people love to be a part of any valuable enterprise and will just as surely be dependable when once they know. The sin of ignorance must not be thrown upon the younger sister. It is the older one's province to bring knowledge. May each one in our great denomination think on these things and may the Lord *teach* us this way and lead us in a plain path.

HOME DEPARTMENT

The Woman's Boards and the New Era Movement

Mrs. Wm. E. Waters,

Chairman of General Council

No longer may we quote with its former relevancy Stevenson's familiar

"The world is so full of a number of things
I m sure we should all be as happy as kings,"

for a number of kings are just now of all men most miserable and the conception of happiness as their natural condition is too archaic even for a fairy tale! We have been suddenly precipitated into a new era, an era of and by and for the people, an era of tremendous possibilities for the future. The responsibility for the future is ours. What are we going to do about it? What has the Christian Church to offer now that the war is over—the war which, revealing the terrible results of a too materialistic civilization, liberated an unprecedented capacity for service and for sacrifice, lifting us to the highest conception of the essentials of life and of its possibilities?

The Y. M. C. A., the Y. W. C. A., the Red Cross, have earned the gratitude of millions for the splendid organization which made possible the wise care given by them to the brave men fighting for us on land and sea; in individual churches a large amount of practical war-relief work has been done; and now at the critical moment of readjustment and reconstruction following the years of agonizing conflict our great Presbyterian Church has come forward with plans for carrying the spirit evoked by the war into all the activities of the Church. In May, 1918, General Assembly enthusiastically approved the inauguration of *The New Era Movement*, its program to extend over a period of five years, and appointed a Committee of twenty-seven to have it in charge.

Those who read this magazine are doubtless already familiar with the aim and plans of The New Era Movement through the publications of the Church. The movement is primarily spiritual, aiming at nothing less than the reconsecration and vitalizing of every activity of the Church. Its methods follow closely those of the Y. M. C. A. and Red Cross drives and, like these organizations, it appeals for contributions to support its task. It calls at one and the same time for the support of the entire religious and benevolent work of the Presbyterian Church, including the budgets of all the Boards usually asked for separately and, in addition for two new items: five hundred thousand dollars for assisting men returning from the army to train themselves for service in and through the Presbyterian Church, and five hundred thousand dollars for Protestant churches which have suffered from the ravages of war in France, Belgium and Italy.

"What relation," you ask, "will the Woman's Boards of Home and Foreign Missions bear to this great forward movement of the Church?" All the Woman's Boards of Missions have voted to co-operate cordially with The New Era Movement and, as a basis of co-operation, the following Resolutions have been approved by all the Boards and by the Executive Committee of The New Era Movement:

October 7, 1918: The Woman's Boards of Home and Foreign Missions have voted to co-operate heartily in the program of The New Era Expansion Movement. While planning to do all in their power to further this program, they feel that it will be unwise to change the present methods of securing funds for the work of the Woman's Boards, as the organization—local, presbyterial, synodical, national—was created after much

thought and still seems the most effective and efficient way of securing these *extra* gifts to missions beyond the amounts given to the General Boards of Home and Foreign Missions.

The Woman's Boards agree: *First*—That they will instruct all officers and speakers under the Woman's Boards to present the general plan of The New Era Movement, urging the women of the Church to *increase* their gifts to all the missionary and benevolent agencies of the Church for the year 1919-1920.

Second—That they will send out all apportionments for the year ending March 31, 1920, on the usual basis.

Third—That they will ask that each member of a woman's missionary society, of the Westminster Guild, young woman's societies, and Light Bearers, pledge during the New Era Canvass of March, 1919, her share of the regular apportionment of that society, and such an advance as will secure through the Woman's Boards the full share of The New Era Fund assigned to her society by the Woman's Boards, this latter to be known as "The New Era Increase" and to be forwarded with the regular gifts to presbyterial treasurers.

Fourth—That they will ask Young People's Societies, including Christian Endeavor, Intermediate and Juniors, to follow the plan outlined in "Third" above.

Fifth—That they will ask the treasurer of each local woman's missionary society to report to the New Era representative in the local church the amount of the pledges received by the woman's society, designating amount of same to be used to meet apportionments and amount for New Era Increase, that such pledges may be reported with the general pledges of the church. A similar request will be made of the young people's organizations.

Sixth—That the Woman's Boards of Foreign Missions will include the Jubilee Fund in 1919-1920 as a part of the New Era Increase.

These Resolutions indicate plainly (1) That as church members, women will continue to contribute as usual through their own local church, and, in addition, will co-operate with it in The New Era Movement; and, that the women in the missionary anxiliary contribute as usual to the work of the Woman's Boards of Missions through their own missionary society, increasing their gifts for the year 1919-1920. (2 and 3) Most of the Boards apportion their work through the synodical societies. They will do this as usual for the year *1919-1920*, including then the same per cent. of increase for their Boards as is asked by The New Era Movement for other Boards of the Church.

(4) The members of young people's societies have been called on, without changing their present form of organization, to enlist as Comrades of The New Era Movement, pledged to a fourfold covenant of prayer, service, study, and giving—their contributions to missions being sent through the usual channels. (5) While the contributions for missions, together with the New Era increase received by the treasurer of the local society are forwarded as usual, they are reported to the New Era representative in that church, so that they may be included in the statement of the general pledges of the church. (6) Many questions have been asked as to how the Jubilee of the Woman's Boards of Foreign Missions would be affected by The New Era Movement. In this connection two things must be made very clear to all the societies:

(a) That the work of the Foreign Boards and societies is in no way affected by The New Era Movement for this fiscal year (March, 1918, to March, 1919).

(b) That their responsibility to The New Era Movement in 1920 for an advance is met by the Jubilee apportionments.

The Woman's Boards of Missions are represented in The New Era Movement by Mrs. F. S. Bennett, President of the Woman's Board of Home Missions, and Miss Margaret E. Hodge, Executive Secretary of the Woman's Boards of Foreign Missions, both being voting members of the Executive Committee of The New Era Movement.

The presidents of woman's synodical and presbyterial societies will represent these in the general synodical and presbyterial committees of The New Era Movement; that The New Era Movement be presented to the woman's organizations at parlor meetings and luncheons, as well as at regular meetings. In the January number of *The Assembly Herald,* which then becomes *The New Era Magazine,* our representatives have been asked to provide arti-

cles on the work of the women in the Church. In every way possible the Woman's Boards of Missions are co-operating with this great movement for the renewal and upbuilding of the Church that it may meet the need of the hour for Christ, and the very base of their basis of co-operation is their desire that this forward movement may help in making the new age in which we are living in reality "an era in which shall reign the Prince of Peace."

The enticing greenery of the shady forest path on the cover of the announcement of the Winter School of Missions at De Land, Florida strengthens its appeal. Sessions will continue through the first week of February, and those who are wintering in the South should include this week of privilege in their schedule.

The Christmas Song Book is a valuable collection of forty-four exclusively Christmas hymns, including all the old favorites and some less familiar ones, which it is convenient to have arranged together. It is 25 cts., $2.00 a dozen, or $12.50 a hundred, and is issued by the Dahlke Publishing Company, Buffalo, N. Y.

CHANGES IN THE MISSIONARY FORCE

ARRIVAL:

At San Francisco, Oct. 30—Miss Sarah C. Smith from Japan. Address, 212 Euclid Ave., Pasadena, Cal.

DEPARTURES:

From Seattle, Nov. 6—Mr. and Mrs. C. A. Steele, returning to S. Siam; Rev. and Mrs. C. R. Pittman, Miss Lillie B. Beaber, returning to, Miss Margaret W. Dean, Miss Edna B. Guild to join the W. Persia Mission.

From New York, Nov. 13—Rev. and Mrs. T. S. Pond returning to Venezuela.

From San Francisco, Nov. 16—Miss Lucy A. Leaman, returning to Nanking; Miss Katherine Schaeffer, returning to Hainan; Miss Alice M. Butts, returning to S. China; Rev. and Mrs. H. M. Anderson, Miss Minnie O. Williams, to join the Punjab Mission; Miss Anna E. Burhaus, to join the W. India Mission.

From San Francisco, Nov. 30—Rev. and Mrs. H. L. McConnell, to join the N. Siam Mission; Rev. Dr. and Mrs. W. G. McClure, returning to S. Siam; Rev. and Mrs. T. W. Mitchell, returning to Chen-Chow, China; Rev. and Mrs. A. P. Jacot, to join the Shantung Mission; Dr. and Mrs. Philip McDowell, to join the W. Persia Mission.

DEATHS:

At Urumia, Sept. —, Miss Lenore R. Schoebel of the W. Persia Mission. Appointed 1910.

At San Francisco, Nov. 22—Rev. J. H. Laughlin, Mission to the Chinese in the United States. Appointed 1881.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

PRAYER-MEETING, December 17th. TOPICS: *Our Mission Study Classes; Syria, Persia.*

INTERESTING features of the November Directors' Meeting: The election of three members to the Board—Mrs. Alexander MacColl, Mrs. J. Allan Blair and Miss Anne Laughlin; Mrs. MacColl, who had previously served as a Director and Foreign Secretary, was elected Secretary for Central, Hunan and Hainan Missions, China; and Mrs. Richard M. Pearce, Recording Secretary; the presence of Mrs. T. S. Pond of Caracas, a missionary for fifty years, to whom was presented an anniversary gift of fifty dollars in gold; the reading of an appreciation of the late Mrs. George F. Fitch of China, who would have celebrated her fiftieth year of missionary service in 1920, coincident with our Jubilee; the adoption as an Associate Missionary of Mrs. R. I. McConnell, appointed to North Siam.

MISSIONARY guests at the prayer-meeting were Rev. J. L. Hartzell, who gave an interesting account of methods of approach to the people of Siam; Mrs. Courtney Fenn, reporting perfect restoration to health. Other visitors have been Mrs. Edward Stinson, President of Baltimore Synodical Society. Miss McCoy and Miss Hammer of China, and Mrs. Hugo Muller of Persia.

OUR JUBILEE coincides happily with that of Miss Harriett Noyes, our first representative in China, whose life has been devoted to the building up of "True Light Seminary," the influential Girls' School in Canton. *A Light in the Land of Sinim*, by Miss Noyes, has been published by Fleming H. Revell Company (Price $1.50). The wonderful changes that fifty years have wrought in the development of Chinese women could not have a more graphic presentation.

The Urumia Exodus, More Leaves from the War Journal of a Missionary (Price 10 cts.). The flight of the Christians from Urumia, the pathetic story of Dr. Shedd's death, the grave hidden in the mountains, the immense caravan of refugees, the arrival of the English officers—but you must read it for yourself and then pray, pray, *pray!*

SECRETARIES OF LITERATURE! Owing to the calling off of meetings during the epidemic the *Year Book of Prayer* and other valuable publications have not been as widely

distributed as usual. Can you not devise some method of publicity and of getting these into the hands of your constituency?

FROM the Committee for Armenian and Syrian Relief to our treasurer: "We wish to extend through you to members of The Woman's Foreign Missionary Society the heartfelt gratitude of the destitute people of the Near East unable to thank you personally. It is through the unselfish co-operation of our loyal friends, such as yourselves, that we are able to meet in any adequate measure the demands for relief constantly being made upon our Committee."

ALL SECRETARIES FOR MISSIONARY EDUCATION are asked to co-operate with the Chairman of Missions Committees of their presbyteries in organizing Church Schools of Missions during January and February, 1919. The Plan should include a Mission Study Class in each organization under the Woman's Board, and also in men's organizations and the Sunday-school. Send for leaflet, *The Church School of Missions*, 5 cts.

From Chicago

Meetings at room 48, 17 N. State St., every Friday at 10 a. m. Visitors welcome.

PERHAPS you have not had time—I mean have not *taken* the time—to find out all about the Jubilee, the Fiftieth Anniversary, which is stirring things up tremendously. If you do not want to know about it, do not send to Room 48, our Chicago Headquarters, as I did the other day, and received twelve orange-colored leaflets and two enlistment cards for good measure. One says, "*Testimony from High Sources.*" One from President Wilson, one from General Pershing and one from Marshal Foch. Another is a *Questionnaire* and it answers all your Whats and Hows and makes the plans and methods plain, and who the recruiting officers are. Another is on *Enlistment;* and still another on the *American World Program.* And, think of it, these were all free! We cannot put it all in this little column, not even in a year, but you can send for them—postage always acceptable.

JUBILEE ITEMS asked for: Africa—Lolodorf, Medical Plant, $5,000; China—Chenchow Girls' School, $4,200; Peking Union Medical College, $2,000; Guatemala—Rebuilding Girls' School, $10,500; India—Etah, Horse and cart, Children, 500 Rupees; Fatehgarh, Tent at Qnimganj, 250 Rupees; Allahabad, Biblewoman's House, 500 Rupees; Kolhapur, Store room and Biblewoman's House, 2,000 Rupees; Japan—Woman's College, Tokyo, $8,000; Persia and Syria—War Rehabilitation, $25,000; Philippines—Ellinwood Extension, Boys' Dormitory, $1,000; Siam—Enlarging Harriet House Girls' School, new building, $5,000; South America, Colombia, Barranquilla—Land and two churches, $5,340.

FOUR *Standards of Excellence* ready to send you; one for synodical and one for presbyterial societies; one for women's missionary societies and one for young people's organizations. Perhaps there will be others by the time you read this.

AMONG the visitors at our Friday morning meetings were Charles Smith of Silliman Institute in the Philippines; Mrs. Birkel, who was formerly Miss Lulu Francis of Soochow, China; Miss Lucy Durham of Canton Mission, who spoke briefly of the political turmoil in China.

MISS EMMA SILVER appealed especially to the Christian men and women of the college towns where Chinese boys are being educated with the Chinese indemnity fund, that their spiritual lives may not be neglected in the rounding out of character. Miss Caroline Newton of Hoshyarpur, India, spoke of the Evangelistic Campaign in India.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 a. m. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour. Literature should be obtained from Room 818, 156 Fifth Ave.

AFTER a long and brave fight Mrs. William D. McKissick of Boston has "fallen on sleep." She rests, but many aching hearts are left and will greatly miss her cheery spirit and gracious hospitality. When Boston Presbyterial Society included the most of New England, Mrs. McKissick was the president. No one knew the territory and the people better and it was eminently fitting she should be the first president of the New England Synodical Society. Her indomitable will, fine executive ability, consecration and cheerfulness were needed to form and lead the four new presbyteries, and until her health failed, Mrs. McKissick gave much thought, time and effort to the missionary work. Her presence will be missed and the Board expresses its loss and extends the deepest sympathy to her family and friends.—*E. D. H. Stryker.*

MRS. GEORGE T. SCOTT has been appointed Board Jubilee Member having charge of all correspondence relating to the Jubilee.

SINCE New Year's Day falls on Wednesday the regular monthly meeting of the Board will be held on the eighth of January and the Managers' meeting on the twenty-second.

A CABLEGRAM from Rev. James H. Nicol of Syria announces: "All missionaries well, jubilant over release, church and school in much better condition than supposed, urgent need of supplies, many will die if not helped."

MR. SCHELL, in speaking of our task for the year, said it was three-fold: To keep up our regular work, to meet the increased cost due to the war and to raise our share of the Jubilee $500,000. "Do we say it cannot be done? The church people are the only ones who are afraid to attempt big things. If we say we will, *we will!* More courage, more faith and more willingness will do it. The order is 'Forward!'"

MR. DAY, in his talk on Siam, paid a warm tribute to Miss Cole and the influence of the Harriet House School at Bangkok. Throughout the country are found refined homes pre-

sided over by its graduates from which emanate Christian influences. It is greatly overcrowded and many girls must be turned away. A new school on the other side of the city is being erected, which will be used for the more advanced pupils and will relieve the congestion in the old school.

At a memorial service tributes to Miss Ellison's modest character and generous helpfulness were given. The doctor who attended her in her last illness said she was the best Christian he ever knew.

Miss Margaret A. Frame of Teng Chou was present at the November meeting. She told some stories of the people with whom she had come in contact.

From St. Louis

Meetings first and third Tuesdays at 10.30 a. m. Visitors welcome. Room 707, 816 Olive St., St. Louis.

A Happy New Year to every dear woman in our territory. Wherever there is an empty chair, an aching heart, a longing for a voice forever stilled, may the Father's sure comfort enter and abide. Chastened, thankful, and strengthened in desire and purpose, we turn to the work committed to us, determined in the Master's name that the year "after the War" shall be signally blest.

Meetings were somewhat interfered with during the epidemic, although committees met and kept the work from being greatly impeded. It was good to meet at our November mid-monthly with no limit as to numbers. It was at this meeting we met with Miss Tyler of the New York Board, who had been visiting in the interest of the Student Work. Her visit had its disappointments because of the closed colleges, but for all that we could see farther into the possible outcome of this department of our work than before, because of what Miss Tyler had seen and brought to us.

Our Field Secretary reported partial results of the attempt to form a Study Class in every church in St. Louis Presbytery.

The Secretary for Young People's Work outlined the program for the Institute of Missions, to be held in the Second Church, St. Louis, by the young people of this presbytery. This was the Fourth Annual Institute. As each one was better than the preceding one, this December Institute crowned the others in interest and attendance.

A new missionary candidate was reported; also that Miss Cummings of Kansas, recently accepted and adopted by the Y. L. Guild of Second Church, St. Louis, is obliged to defer departure to Africa, on account of the death of a relative, which places in her care a motherless babe.

St. Louis Fall Presbyterial Meeting was held in November at Webster Grove. It was well attended in spite of bad weather. The new President, Mrs. Pope, presided. Several visitors were there, and fine addresses were given by Miss Margaret Hodge, Dr. Halsey, Dr. Vance, Dr. Russell and Dr. Foulkes.

Latest returns in reference to our Special Gifts are not available, but we feel confident of meeting both within the designated time.

From San Francisco

920 Sacramento St. Meetings first Monday of each month, at 10.30 and 1.30. Executive session, third Monday. Prayer Service, first and third Monday from 12 till 12.30.

"Widening horizons are stretching before on every hand in this great era of peace and reconstruction. Is there not a challenge for the Church to become the training-camp for a mighty army of crusaders who go forth to struggle, to make this a Christian world, wherein the principles of Jesus are the principles of individual action and of political rights? Must not the widening horizon lead us to a better understanding of the need of Asia and of Africa as well as Europe's and America's need of the Christian program?" A pastoral letter from Rev. Josiah Sibley, D.D., of Calvary Church, San Francisco, to his people, during the days of influenza epidemic and churchless Sundays, contains these stirring words, appropriate for the close of the eventful year, 1918, as well as for the opening of 1919, which augurs such wonderful things in the providence of God.

Among other institutions which suffered from the precautionary measure of the Board of Health, Occidental Board was included. October executive and November monthly meetings were omitted for this reason, but the work has been carried on by individual effort. Our headquarters were invaded by the influenza germ, with twenty sufferers, and at Tooker School thirty children were ill, but in God's mercy, no lives were lost. Miss Cameron rose from her own sick bed to help care for the little ones. Our fine young trained nurse, Miss Lon Loe, contracted the disease in caring for her little patients, and bronchial pneumonia followed, but she has recovered. Faithful Miss Tien Wu has been ably seconded in her efforts among the sick by the girls of the Home. Miss Higgins answered appeals from Chinatown, where the situation was serious, owing to ignorance and dependence upon Chinese *materia medica*. Miss Cameron is justly proud of the spirit of helpfulness exhibited by her Chinese wards during the epidemic and also last Summer when they responded to the S O S call for farmerettes in the Santa Clara valley. Over one hundred tons of prunes were picked by these girls, and the ranchers were so pleased with their efforts that they have been asked to "come again."

From Portland, Oregon

Headquarters, 454 Alder St. Meetings: Board of Directors, on first Tuesday of each month at 10 a. m.; visitors welcome. Executive Session, third Tuesday of each month at 10 a. m. Literature to be obtained from Miss Abby S. Lamberson at headquarters.

The ban against assemblies prevented the October meeting of our Executive Committee, so it was with thankful hearts that we came together on the morning of the third Tuesday in November. With opening prayer and Scrip-

ture by our president, and closing devotions led by Mrs. Geary, the remainder of the time was crowded with business which had accumulated in the two months interim.

FULL explanation of the Jubilee plans for 1920 was given by Mrs. Thaxter, representative of the Jubilee for our North Pacific Board. In speaking of the four gifts—prayer, service, gold, life—which we are to bring to our Master between now and the celebration, she emphasized *prayer*, urging that from now on we pray earnestly that in the preparations and purposes of this great event we strive to carry out *God's will* in the conquest of the world for Christ and His Kingdom. It would be well at the next meeting of each auxiliary to study the leaflet on *Prayer for the Jubilee*, which was sent with Jubilee literature to all societies. Please make great use of this literature in order that with all our heart's best energies we may enter into this event in such a way that God's Kingdom may speedily come and His will be done throughout the world. Let us pray for and expect marvelous and glorious blessings for mankind.

MRS. LINN looks for great zeal in the ranks of Westminster Guild, because of the wonderful program in connection with the study of the missionary textbooks. Last year there was an increase in gifts, but not in members. She urges an increase in both this year. The Jubilee special for Westminster Guild is $5,000 and we are not afraid that our North Pacific girls will fail to raise their quota.

MRS. ALLEN and children arrived in Portland October 26th, having left Urumia April 27th. They had many experiences on the slow, tedious journey. At Bombay they met the American Commission on Armenian and Syrian relief, and it was there that Mr. Allen turned back with the expedition, while Mrs. Allen and the children, Tom and Margaret, came on with their party. She reports conditions in N. Persia as much worse than have ever been described.

RECEIPTS TO NOVEMBER 15, 1918

By totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

CARLISLE,	$1,139.65	ST. CLAIRSVILLE,	$410.00
CHILLICOTHE,	53.55	Miscellaneous,	751.25
DAYTON,	644.10	Legacies, Interest on Investments, etc.,	938.97
LIMA,	114.41		
NORTHUMBERLAND,	45.00		
For Regular Work,			$2,871.83
From Legacies,			300.50
War Emergency Fund,			299.40
Jubilee Fund,			625.00
			$4,096.73

Total Receipts since March 15th, 1918:

For Regular Work,	$67,626.74
From Legacies,	9,265.77
War Emergency Fund,	1,965.08
Jubilee Fund,	966.00
For Special Funds,	725.18
	$80,548.77

MISS ANNA VLACHOS, *Treas.*,
501 Witherspoon Building, Philadelphia, Pa.

The Woman's Presbyterian Board of Missions of the Northwest

BISMARCK,	$30.00	LAKE SUPERIOR,	$78.00
BLOOMINGTON,	405.00	MANKATO,	105.90
BUTTE,	39.95	NEBRASKA CITY,	25.00
CAIRO,	5.00	OAKES,	12.00
CHICAGO,	866.75	PETOSKEY,	24.00
DENVER,	15.00	RUSHVILLE,	4.00
DETROIT,	1,348.25	SAGINAW,	152.30
FLINT,	27.70	SIOUX FALLS,	25.00
GRAND RAPIDS,	42.00	WATERLOO,	1.10
GREAT FALLS,	25.00	YELLOWSTONE,	84.00
IOWA CITY,	17.25	Miscellaneous,	191.14
KALAMAZOO,	12.00		$3,536.34

Designated Receipts, October 16th to November 15th, 1918:

Regular Work,	$3,376.34	
Jubilee Fund,	100.00	
Annuity Fund,	60.00	
		$3,536.34

Total Designated Receipts. March 16th to November 15th. 1918 (8 months of fiscal year):

Regular Work,	$64,859.12	
Jubilee Fund,	370.00	
Annuities,	1,060.00	
		$66,289.12

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 17 N. State Street, Chicago, Ill.

Women's Board of Foreign Missions of the Presbyterian Church

BINGHAMTON,	$430.00	NEWBURYPORT,	$15.00
BROOKLYN,	697.00	NEW YORK,	3,773.00
BUFFALO,	560.00	NORTH RIVER,	86.61
CHAMPLAIN,	139.50	OTSEGO,	141.00
CHEMUNG,	108.00	ROCHESTER,	16.25
COLUMBIA,	163.00	ST. LAWRENCE,	265.25
EBENEZER,	58.30	SYRACUSE,	235.00
GENEVA,	135.00	TROY,	276.00
HUDSON,	214.35	UTICA,	219.25
LOUISVILLE,	63.00	WESTCHESTER,	382.25
MORRIS AND ORANGE,	425.75	Miscellaneous,	29.58
NEWARK,	848.65	Legacy,	500.00

Total from October 16th to November 15th:

Regular,	$9,593.99	
War Emergency Fund,	187.75	
		$9,781.74

Total since March 15th:

Regular,	$48,205.08	
War Emergency,	969.55	
Jubilee Fund,	140.00	
		$49,314.63

(Mrs. James A. Webb, Jr.) NELLIE S. WEBB, *Treas.*,
Room 818, 156 Fifth Ave., New York.

The Woman's Presbyterian Board of Foreign Missions of the Southwest

HOUSTON,	$15.00	SALT RIVER,	$101.00
LARNED,	4.00	Miscellaneous,	30.94
Total for month,			$150.94
Total for year to date,			15,623.06

Million-Dollar Fund for month,	$9.08
Million-Dollar Fund for year to date,	1,638.83

MRS. B. F. EDWARDS, *Treas.*,
Room 707, 816 Olive Street, St. Louis, Mo.